ETHICS

For CLASSES IX - X

SINDH TEXTBOOK BOARD

JAMSHORO

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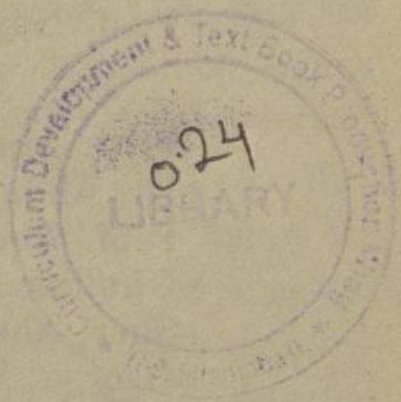

FOR

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JAMSHORO

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FOREWORD

This book has been written in accordance with the curricular needs of the non-Muslim students of Secondary stage on the subject of Ethics. Ethics is a compulsory component of the curriculum in Pakistan for non-Muslim students at Higher Secondary level, but so far there was no textbook available on the subject despite the fact, the students and the teachers strongly felt the need for it. It is hoped that the present book will fulfil this need very well.

While writing the book, besides the national objectives of education and the specific objectives of the subject of Moral Education, the psychological level and ability of the students of the Secondary level have also been kept in view. Thus, in order to explain the meaning and scope of ethics, basic moral values and important social concepts like: rights and duties, basic social institutions and their role, law and its respect, are included in the contents of the book besides the meaning and scope of ethics. In addition, brief life-sketches of the founders of the famous religions of the world and their teachings have also been included in the book. An attempt has been made to present appropriate matter on these topics in accordance with the principles of language, principles of systematic arrangements and psychological requirements of the students. Some suitable poems have also been included for the interest of the students. It is hoped that the students will take full advantage of this book and this effort of ours will be fruitfull. Appropriate suggestions will be welcome before the publication of the second edition.

Prof. Mohammad Qasim Mazhar
Deputy Educational Advisor
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Islamabad.

EXERCISE

1. What is the poet's prayer for Pakistan?

2. What is meant by "bright dreams" and "firm faith" of people?

3. Write the substance of the poem.

4. Sing the poem in chorus.

ETHICS

Ethics is a branch of knowledge that distinguishes between the rightness and wrongness of the individual actions, and also explains to the people the ways of dealing with one another. This discipline is not only limited to the explanation of goodness and virtue but it also includes in its scope the human nature, environmental effects and the development of character.

Ethics is the science which deals with the system of moral principles and rules of conduct. It also takes into consideration the mental abilities, the motives and intentions of the individual. It implies both good and evil qualities, but commonly the word ethical or moral is used for good actions. Morality is the name of that condition of human nature through which the actions come out automatically through it. Actions are called good moral, if they are according to reason and dictates of religion; they are bad, if they are against the reason and religion.

According to John Dewy, ethics is the science of conduct. It attempts to distinguish between good and evil, virtue and vice. In the eyes of William Lilly, it is a study of human character that helps us label it a character as good or bad. According to Rogers the science that imparts a kind of education whereby the value and truth of human character can be ascertained is called ethics. In other words, ethics is a branch of knowledge that studies the rightness or wrongness of human character.

Right from emergence of human beings, mutualties were developed. The society which thus came into being attempted to provide the means of pleasure and comfort according to the collective needs and desires. When the fulfillment of these desires was carried out appropriately it was treated as duty. The performance of relations which are according to decency, decorum and refinement is called moral.

Ethics is derived from Greek word 'Ethos' which means custom or character. Its another synonym, morality, has been derived from Latin word 'Mors' which also means habit or custom. But in modern usage these terms are not limited to customs and traditions but possess wider connotation. Ethics is now science or study of the individual's moral life. It is a nor – mative science that evaluates human character from the point of view of good and well being.

All the religions of the world have given moral education in one way or the other. The Vedas in early times emphasized the importance of purity of heart, truthfulness in speech and action. Their teachings include obedience to the parents, respect for the all, and a desire for peace and tranquility in the world. Ramchandarji influenced the people with his nobility and good manners. He presented a model of goodness and nobility. The Bible and the Quran contain full length moral instructions. Similarly we know through the study of Greek letters and arts that ethics constituted an important part in their scheme of studies. Great philosophers and thinkers among the Greeks have expressed their views on law, human nature and conscience. Intellect according to them was the source of all morality. Thus the importance and utility of ethics has been recognized in every age.

In fact ethics is related to human character. Ethics discusses as to which actions are good and which one are evil. Actions are of two kinds: those that are performed out of free human will and those that are performed involuntarily.

Ethics basically deals with the first kind of action only as to what acts an individual should perform and what should be avoided; what things are looked down upon by the society and what are approved. We should keep in mind that our moral qualities largely depend upon the harmony between our internal

state and outward actions. The greater the discord between the two, the lower the moral standard. It is a fact that when our actions would be in accordance with moral rules, they would result in the spread of goodness. But if the acts are contrary to them, evil shall result. Let us take an ordinary example, when someone goes to visit a sick person considering it a command of God, he certainly feels a sense of joy which influences other persons also. If a person cannot maintain harmony between his inner and outer states while visiting a sick person, his heart would not feel any sort of happiness and it would not lead to any good effect on others.

Ethics is a normative science. A normative science is one that studies human actions as to how they ought to be. It is concerned not only with the study of character as it is, but also analyses whether it is good or bad; right or wrong. But it never means that it simply enumerates all the virtues and vices. It also aims at developing within us a consciousness whereby we ourselves can observe an action and evaluate it.

There is a difference of opinion about the fact whether or not ethics is an applied science (art). Generally it is considered as a theoretical science because it is not an applied science like engineering, architecture, medicine, or surgery. We know that the person who is expert in medicine or surgery not only understands the principles of these disciplines but practically applies that knowledge in treating the diseases, whereas a student of ethics cannot be expected anything more than exhibiting as to which character is good or bad. It is however not necessary that the moral philosophies should be better in character than everyone also. Thus ethics does not make someone good or evil but only provides an ethical standard. Ethics simply enables a person to distinguish between good and evil. Some scholars, however, hold a different view. They assert that if

ethics cannot provide us a practical guidance, its utility is quite dubious. According to them theory remains in effective unless theory and practice go side by side. According to this school of thought the scope of ethics is not only to provide guiding principles but to explain as to how to act upon them. It does not mean that ethics is only a theoretical science because its subject matter is human character and action. Morality in every case is the sum total of good actions. Therefore it is obvious that ethics is an applied science also. It aims at moral reformation.

Now in order to examine the nature and utility of ethics, it is necessary to compare it with other disciplines.

Ethics and Sociology

Sociology is said to be the study of society. In it society is discussed alongwith all human actions. Human attitude, inclination and aptitude are also studied alongwith human social relations, customs and traditions, rules and regulations. Thus there exists a concept of virtue and vice, good and evil in sociology as well. This shows the similarity between sociology and ethics.

Ethics and Psychology

Psychology is the science of mental powers and behaviour. This science examines the inner and outer aspects of our personality. All of us know that our aims and desires are apparent in all our actions. We study psychology in order to be aware of their real position. Ethics is a normative science that brings under discussion the facts that are related to our actions and character. In addition, in order to know the origin of our desires and our conscience actions, their psychological analysis is quite necessary. Therefore, it will not be wrong to say that psychology lies at the foundation of ethics and thus the two disciplines are closely inter-related.

Ethics and Religion

Religion begins with believing in a Supernatural Being, and a desire of achieving His pleasure. In religion all human actions are based on the correctness and wholesomeness of his intentions. Religion insists on believing in the articles of faith and adherence to them. These very beliefs provide foundations for ethics. If we examine carefully, there appears a close relation between the two disciplines. It would not be wrong to say that both of them are interdependent.

As it is necessary for ethics to have its basis in some religious belief it is equally necessary for religion to have an ethical aim. In short, it is obvious that ethics is helpful and contributive in grooming and raising the human character to a high level. A person may perform an act under the impulse of his nature or under the compulsion of the call of his conscience, or he may consider it his duty or he may do it as a matter of strategy; if that happens to be good, not only will he get-spiritual contentment and satisfaction while performing it, but it will also effect other members of society. No doubt the very purpose and goal of ethics is to illuminate human nature in such a way that not only the person himself gets reformed but the ties and relations that he develops with others also become pleasant and conspicuous. The good person is he who is good in all matters throughout his life. Because ethics is concerned with the results of our outward actions, alongwith our motives and intentions.

EXERCISE

(A) 1. What is ethics? Explain.

2. What are the opinions of various thinkers about ethics? Elaborate.

3. How does ethics deal with human character?

4. To what other disciplines is ethics closely related?

5. Write a letter to your friend describing the nature of ethics.

(B) Fill in the blanks with correct answers:

1. Ethics is the science that discusses human character as ..... (literature, moral character, right or wrong).

2. In all the religions of the world..... is present in one form or the other. (moral education, commercial education).

GOD - THE PERFECT ONE

Most of the people ask whether there is any God. If there is one, what are His attributes and what He does. Our whole life depends on the positive answer to these questions. When we think about the principles on which the whole universe is based, it is not difficult to understand that it has been created by some powerful Being. And God is this Powerful Being. Who is the Creator and Sustainer of this universe. Every thing obeys His orders. Every thing is bound by His will and decisions. Life and death, happiness and sorrow, richness and poverty — every thing lies within His powers. There exists no other power in the universe that can change His decisions.

When we agree that the universe has got to be dependent on God for being created, we also agree that God does not depend on anyone else for His existence. Because He alone does create the universe. He does not have to depend on anyone else for His existence. His existence is eternal. We can imagine His existence only so for as our own imagination can work. It is not possible for us to know His beginning and end. He is Infinite and can not be understood as He actually is.

God is free from all the material characteristics. He hears and sees but we can not compare Him with any other being that sees and hears. He is different from every thing else and nothing resembles Him. We cannot ascertain His existence by touching or seeing Him. We can do it by looking at His unlimited signs, evidences and manifestations that are spread over the entire universes.

All the religions of the world are based on the belief in God in one way or the other. In fact, the very human nature and management of the universe prove the existence of God. Just think about the green rustling fields, the cool breeze, the moon, the sun, the twinkling little stars, the sky, the changing seasons, the long rivers, the high mountains, the oceans, the colourful flowers, various living beings — there must be someone who has created them all. There must be someone who is above all, their Creator, who has made all the things and then is managing the whole system so regularly and beautifully that there has not been the slightest difference in it during these billions of years. Every thing is working according to fixed principles: the sun never rises in the west; the breeze never forgets to blow; seasons come and go at their fixed time. There is a well programmed system in the universe according to which the breeze blows, water flows, light shifts, seasons change. It is not difficult to conclude from all this that there is a Being that hears every sound, sees every thing, has power over everything and is able to run the whole system. Such a Being is God — or you may call Him by any name you like.

Some people think that the universe originated from matter. The question arises what matter is and how it came into existence. Similarly there are other persons who think that the universe originated by chance. If it is true let us find out what chance means and whether an action that took place billions of years ago can happen again, and if it is so, why it does not happen again. If we go into the depth of these questions we will have to reject them and agree that the universe came into being neither from matter, not simply by any chance, but was created by God who created it by His will.

Believers of all the religions in the world agree that the existence of God is certain and eternal. He is the Divine Power with no parallel and possesses innumerable qualities. It is only He who punishes and rewards all actions.

Although God is much above our imagination, we can reach Him through His attributes. We can understand Him to the extent that we can think of Him. God possesses all qualities and virtues. He is the creator of the universe. He is the Creator, Sustainer and the lord of the universe. He is the Merciful, the Eternal, the All-knowing and the Well-aware. He is Great, the Judge, and the Just. These qualitions show that God is Perfect, High and All-Powerful whose qualities can serve as an external ideal for the development of human morality and character. If we keep these qualities before us and try to acquire them in our lives at our human level, it would be an assertion of God's existence.

As all the human beliefs and actions depend on one's belief in God, so it is necessary to treat His qualities as ideals for reforming and building human character. For example, keeping in view God's quality of Providence He being the Sustainer and Cherisher of the worlds, we ought to provide for the needs of our fellow beings. Similarly looking at His quality of Compassion, whereby He blesses human beings with rewards without any return or price, we ought to do good to one another without any avarice or return. God is Merciful and showers His mercy on His creatures every moment. Taking lesson from this, we ought to be sympathetic and merciful with His creatures. God is the Lord, Just and Forgiving. By infusing these qualities in our own characters, we too, can be just and forgiving to one another. So numerous are His qualities that we ought to try to own them so for as we can and within the limits of our humanly powers.

God is above every weakness and doubt. He has fixed a time and place in order to punish or reward all human actions on the day when no unjustice will be done to anybody.

Once we admit that God is the Lord of all the creatures and the universe, then this very act of agreeing would prove that it is God alone who punishes and rewards all our actions. He hears

and sees and knows about everything. He knows the obvious and the hidden of everybody. He knows who is doing what, what will he do or has been doing to the extent that He knows people's minds and their intentions. It is, therefore, not difficult for Him to repay every one the exact return of his/her deeds. Justice is one of God's qualities and He is all Powerful to repay everyone. Therefore, he requires no recommendations or advice. He knows everything.

By believing in these articles of faith, one becomes pious and a person of high moral character. Such a person becomes independent and is not afraid of any person of the highest rank. He begs from God and bows before Him rather than stretching his hand before others. He becomes broadminded and never gets depressed and dejected. He becomes brave and tolerant. An effort to develop even one divine quality within him, places him at a high moral level. In his eyes, the standard of greatness is not worldly belongings and wealth. He knows that greatness is achieved by getting free from avarice, greed, jealousy and prejudice.

Undoubtedly God is the Fountainhead of all power and is All Powerful. This belief sets right all human beliefs, actions, dealings and morals.

EXERCISE

(A) 1. Who is the Creator and the Lord of the universe?

2. What are the qualities through which we know God?

3. How do all religions of the world think about God?

4. Who rewards and punishes for all human actions?

5. God possesses all qualities and goodness — Discuss?

(B) Mark the following sentences as True or False:

1. Life and death, happiness or sorrow, poverty and richness are all in human hands.
2. God is free from all material qualities.
3. God does not possess all the qualities.
4. God is free from every weakness and doubt.
5. God is not Fountainhead of all powers.

HUMAN AND MORAL VALUES

God has made human being superior to all the creatures and has made him free to a great extent. Man has been endowed with the ability to do good or evil and has been given the power to distinguish between the two. He possesses the ability to clarify and present moral qualities hidden within him with the help of knowledge and consciousness.

In fact, man is a value knowing being. By value we mean everything that fulfils any of our needs, wishes or desires. For example as food grains or fruits fulfil our eating needs, they serve as values for us. Similarly money and wealth provide for us comfort and decent living. Therefore money and wealth are also values for us. But from the point of view of ethics, things that fulfil our desires or things that we may wish for, are not important. It is rather things that we ought to attain no matter what sacrifice we may have to make for the attainment of those things. For the famous philosopher Kant, good will is the only good in the universe that can be considered of intrinsic value. Against this view one other philosopher considers everything other than happiness only as a means. According to him the end and aim of all activities is acquisition of happiness. Similarly different people have considered either beauty, love, freedom, knowledge or such other things as values. But intrinsic value should be a thing worthy of being desired for its own sake and not as a means to anything else.

By value knowing quality of a human being we mean that he is able to recognize those hidden values in life that stand on their own merit and do not have to depend on any thing else for their recognition. While defining a human being, all the aspects of his personality should be kept in mind whereby his reality and total qualities may become clear to us. For, the part can not be called the whole howsoever important that part might be, Let us take example of the heart. It is a very important part of human body, but it can not be said that the heart is the man or that the man is the heart, because there are some parts of the body also other than the heart that go together in making the human body.

Since human being is value knowing, he has therefore the capacity of distinguishing between the good and the evil. He likes good things because of their very nature. He is well aware of good, its values and its influence on our whole lives. Besides he hates evil out of his own nature. He knows very well what the origin of evil is; how it influences the society and the personal life of the individual. He can distinguish between good and evil by virtue of their inherent qualities. It lies within the sphere of his free will to choose whatsoever he likes.

Man does not comprise his physical body alone. There lies within him one another principle which we may call his psyche or soul. This is the thing that comes from God. Man gets it irrespective of his being rich or poor, belonging to a particular caste, colour or creed. This is present in every one and develops with the child under the rules and regulations of his own religion.

God has not made man without any purpose. There is some purpose of his or her birth. He is sent into this world with a particular purpose. He is given consciousness so that he may respect the feelings and emotions of other people alongwith worshipping the God. No one has any right to consider the other person as mean, or speak ill of his religion or force him to obey him.

EXERCISE

(A) 1. What is meant by intrinsic value?

2. What do the "intrinsic values hidden in life" mean?

3. For what purpose has God sent man into this world?

4. How does a human being develop his personality?

(B) Mark the following statements as TRUE or FALSE.

1. The man is the value-knowing being.

2. There is no quality of good or bad in human nature.

3. Money and wealth are also values.

THE MORAL CHARACTER AND LIFE AFTER DEATH

The creator of the universe has endowed human beings with numerous powers. Man enjoys the status of the crown of creation in this universe. He has been given every type of freedom according to his capacity. He has been given complete freedom to lead his life in a way he likes whereas the other creatures in the universe live in obedience to His orders. For example, animals eat only the food that has been fixed for them. Even if we deliberately feed them with any other kind of food, they would not take it. The carnivorous animals will feed on meat only and the herbivorous ones will live completely on vegetables. But contrary to this, a human being eats whatsoever he likes, so much so that he may eat even something harmful knowingly or unknowingly if he wants to. We can see that except human beings all the living beings have been leading the same type of life right from the beginning of their creation. There has never been even the slightest difference in their living and food habits. Look at the birds: they are building the same type of nests as they used to build thousands of years ago the way their creator taught them to. But when we study the human life, we find a world of difference between his life today and the life that he led thousands of years ago. Today, with the help of the instruments that he has made, he can see with his own eyes even a needle lying thousands of miles away. Today he is reaching the moon and other planets. This shows that the human being is the only

creature in this universe that acts according to his own will. But we find at the same time that he is quite helpless in many things. Death is the most significant event where a human being is completely helpless. Every living being must die. The human being does know the causes of death. The physicians can find out the causes of death but are quite helpless to stop the phenomenon of death. Whatsoever may be the cause of death, old age, disease or murder, it is an inevitable reality. We see that even today, in this advanced age, the experts are busy in combating diseases. There have been many new inventions in medicine and surgery to save life from disease, and many more are coming up but the phenomenon of death has not been stopped. Nor can we ever imagine of the time when in spite of all the advancements human being can in anyway be free from the clutches of death. Since human being is quite helpless, we are forced to think that He who has created this universe, orders death to overpower living beings. No human power can ever revive the dead body into life.

Apparently death looks a dreadful event and it seems that every thing ends with death. But all the religions of the world hold some sort of concept of life after death. This is common in almost all religions. In fact, God has not just abandoned human being after giving him free will. He has rather ordained him that keeping in mind his moral self he should avoid evil and follow the path of good. He should follow such principles and actions that no human being should treat his fellow-beings or living-beings, cruelly. No one should harm the life, property or honour of the other. Since man was sent in this world with vast powers it was necessary to impose certain restrictions on him lest he should misuse his powers. These restrictions require that human being should be accountable for his deeds before God. Therefore we must realize that everything will not end with death but we will be given another life after death when human beings will be punished for their evil deeds and will be given high rewards for

the good deeds they had done in accordance with the dictates of religion.

In fact, it is religion that has taught us how to distinguish between good and evil. Even if we judge the good and evil distinguished by religion on the intellectual criterion, we shall be satisfied that the actions prohibited by religion are really harmful for the society and actions prompted by religion are the actions leading to the welfare of the society. These things are common among all the religions of the world.

Every religion provides detail of the effects that belief in life after death leaves on human character. As religion has taught to distinguish between good and evil and has explained clearly that any human act, good or bad, howsoever secretly one commits, can not remain hidden from the eyes of the Creator. After death everyone will have to pass through the phase of retribution. Different religions have told us different ways in which the sinners will be punished. In certain religions, there is a concept of fire of Hell in which the sinners will be burnt. Somewhere, it is in the shape of transmigration whereby, the sinners will suffer the torture of rebirth as animals or as lower caste human beings. They will have to suffer troubles and pains during that life of theirs and will be redeemed afterwards. In certain religion, there is a concept of fire of Hell in which the sinners will be burnt. In short, all of the religions suggest that in the life hereafter, we will harvest the fruits of our doings. Similarly we have been promised of good rewards as a consequence of our good actions in this world.

The belief in the life after death influences our moral character directly. Although apparently we do not possess the power whereby we can see this life after death but the affirmation of this belief has great importance for our present life. If we consider the worldly life as everything and think that there will be nothing

hereafter, then our moral attitude is bound to be ill-organised which will influence not only the individual life but will create a chaos in the whole of society. In such a case virtue will amount to no more than pleasure of this life and evil will be limited to mere pain and loss in this world.

A person who does not believe in life after death can be extremely irresponsible, opportunist and merciless, because he thinks that there is no one who can ask him for what he is doing. And when one feels that he is free and he will not be asked about anything, whatever he does on the basis of his power and intelligence is his right and no one will ask him about his deeds. in such a case, he will be devoid of good deeds and high morals and will be a nuisance for the whole of society. His personal life may become bitter and he may be great menace for others. On the other hand, a sense of responsibility is developed automatically in the person who believes in the life after death. He considers good and high morals as important need of his present life. He avoids bad things such as cruelty, fraud, hypocrisy, lying etc. He is aware of the power of moral character and considers it as matter of honour to be a responsible member of the society and shares difficulties and sorrows of others. He does not consider death as the end of life but the beginning of new life. He does not fear worldly pains, difficulties and troubles, and leads a peaceful, happy and contented life. He knows very well the importance of pain. Such a person is aware of his responsibilities to the society. His life is a reward in itself. He keeps in his mind the good and evil of the society and becomes an agent to develop the forces of goodness and virtue. He avoids evil acts fearing the final punishment. He does only the deeds that will bring him a good reward in his second life. It should however be remembered that according to the teachings of religion good deeds are those whereby other human beings gain love and sympathy, whereas evil acts are those that harm the honour, life or property of other people.

If all the people living in this world hold firm belief in the life after death, and a belief in passing through the process of reward and punishment, they will try their best to do good deeds and avoid evil actions.

EXERCISE

(A) 1. How is the human being different from the animals with regard to progress and development?

2. What does the life after death mean?

3. What is the place in our society for the people who do not believe in life after death?

4. How does the belief in the life after death influence human moral character?

5. What do the good and evil acts mean?

(B) Choose the right answers and fill in the blanks:

1. _____ is the greatest frailty of human being. (process of death, life)

2. Human being is _____ to prevent death. (powerful, helpless)

3. In fact the _____ in all the vices and virtues has been taught by religion. (principle, difference)

4. Death is an _____ fact. (harmless, inevitable)

5. Every religion provides the detail of the _____ that the belief in life after death leaves on human moral character. (fears, effects)

Real Nobility

I do not ask who you are
Nor who your elders were or where you belong,
Your dwelling place or your family line do not matter,
Neither your name nor your position is of any significance
If your deeds are noble so is your name
So are your family clan and every thing else.
Your worldly wealth and power do not impress,
Whether one is rich or poor, it does not matter,
If one is wealthy, let him be,
If one abounds in riches and gold, let it be,
Wealth of courage is the real sign of nobility of the man and his clan,
I don't ask where the merchant hails from
I don't ask whether he is only an agent or an owner.
I don't want that goods be sold cheaper to me
For God sake let some one tell me
Whether the wealth of graceful honesty is available in the shop or not
Whether the commodity of loyalty is available in the caravan or not
I am not concerned whether you have attended a college or not
I don't care if you have obtained a number of degrees at various levels or not
If you have crammed up books, so what
If you have passed your exams by committing those books to your memory, so what.
It is important whether learning has any bearing on your conduct or not

It is important whether your works reach your heart or not
Your words should match your deeds
Whatever is in the books, must have root in your heart
Whenever the words and the hearts become one,
People naturally become good and noble
Otherwise people of all classes go on reading books aimlessly
Thousand of parrots keep repeating words and phrases without knowing their meanings.

Muhammad Hussain Azad

EXERCISE

1. What does the poet mean by real nobility?
2. What are the things that make a person good?
3. How do words and heart become one?
4. Explain the last two verses.
5. Briefly explain the central idea of the poem.

TO HONOUR LIFE AND PROPERTY OF OTHERS

To honour life and property of others possesses an essential position in every civilized society. All the religions of the world share the common values that all human beings should treat each other with love and sympathy, and respect the rights of each other. They should neither hurt any one, nor should they inflict loss upon each other's property. Such human actions are called virtuous. Conversely the actions that are injurious to the life, honour or property of theirs have been called vices.

To hurt someone or to insult or harm him is bad. The person who spends all his energies in hurting or inflicting loss on others can never be happy, nor can get the peace of mind for even a moment. He remains in great distress. Everyone hates him and no one considers him good. If he falls in trouble, no one helps him. On the other hand, such a cruel man can not do anything for his own good. His life is spent in torture.

Good citizens are aware of the fact as to what their duties are. How they should behave with their neighbours; how should they help the poor and needy; how to respect the life, property and honour of others. In fact to help a person is as good as helping the whole society and to hurt someone is to hurt the whole society. We are all brothers, offspring of Adam. We should be well wishers of each other irrespective of caste, creed or colour.

Everyone loves his own life, honour and property. He must understand that others too love their lives, honour and property.

Therefore, one should respect the life and property of others in the same way. The people who do not follow this principle do not understand that they are harming themselves.

People who mock or hate others, or are jealous of others are doing something mean from the moral point of view. They do not want others to live peacefully. This necessarily results into a situation where these people become devoid of the sentiments of love and sympathy. They cease to be moderate and become extremists. The respect for life and property of others has no importance in their eyes. Such people become the cause of disturbance in the society. The process of acquiring the property of others through illegitimate and dishonest means, and destroying it through theft and cunning methods, is most undesirable; it is equivalent to insulting and trampling the property of others. Such people tell lies; they are cunning and hypocrites. Their consciences are dead. There is no virtue, purity or piety in their character.

It is a natural desire of every person that he should be respected in the society and his life and property be protected. It is, therefore, necessary that one should think above his self and keep collective well being in his view. He should consider the honour and respect for others as his own. If everyone refrains from selfishness, opportunism and avarice a better society may come into being.

It is the duty of all of us that we may try to protect the life, honour and property of others. We should think of the benefit and welfare of others, help one another in good deeds and prohibit them from evil deeds. Every act of ours should be based on truth, love, sincerity, and brotherhood. We should learn to honour the principles of humanity, share the sorrows and troubles of others, raise our moral values; shape a better society with sincerity and sympathy where it may be a matter of pride to protect the life and property of others.

EXERCISE

1. What is the meaning of good and evil?
2. What is the place in the society for the people who do not respect life and property of others?
3. What is the end of those who are jealous?
4. What is the natural desire of every one?
5. What role should we play to create a better society?

POLITENESS

Human beings and animals all lead their lives. But there is an obvious difference between the lives of the two. The life of the persons who do not know courtesy and politeness is in no way better than that of animals. There are certain principles, rules and regulations to lead human life. We can think of a better life only if we follow them. Politeness is regarded as very important among these rules. There is not much difference between the colour and shape of a cuckoo and a crow. But no one likes the crow whereas all love the cuckoo. Since the human being is the best of the creatures he can very easily be judged because of his intelligence and in the light of his observation, as to what he should say and in what tone when he speaks with others. And when he speaks in the light of these rules, its impact is bound to follow. Dignity, seriousness, and politeness have great place among these principles of morality.

Politeness means the performance of good habits. Its circle is as wide as human relations. It includes the attitudes of politeness, cooperation and sacrifice, in addition to good manners in conversation and social relations. In short, politeness is a combination of all the ways of good behaviour with others. The tone of the people who treat others with politeness, is softness and sweetness. They smile spontaneously. On the other hand, rudeness and foul speech corrupt the human mind. If he is not able to say anything to the speaker, his facial expressions are indicative that he has not liked the manner of addressing him. Foul speech is even worse. The people who do not make proper use of their tongue cannot explain well what they want to say;

because where there is bitterness, human mind is not ready to understand anything easily.

The people who are habitually impolite remain unhappy themselves and create troubles for others too. They do not get any place in the society. People are not ready to meet or listen to them. Every way of theirs leads to variety and conceit.

Soft speech is in fact politeness, and a polite person achieves a high place in the society by living a contented, happy and peaceful life. All the people respect him. Politeness is one of the blessings of God. It creates courage and spirit in human being. This increases human dignity and saves them from straying from righteous path. A polite person is saved from hypocrisy. He is also fearless and does not hesitate from expressing the truth everywhere. Because he does not consider it right to hurt or injure any body's feelings. He wins the hearts of people by his conversation and his typical moral attitude. Consequently he has no enemy. Politeness has been considered important in every religion and in every civilized society. The great people, saints and prophets, made politeness their way of life. It was their first advice to the people and they illustrated its importance by practicing it and making it a model.

Politeness brings the people together. Sometimes good and honest people also develop differences among themselves when they deal with each other. But through a polite attitude they get an opportunity to understand each other. The misunderstandings, if any, are easily removed. Their mutual relations become pleasant by love and sympathy. To be the first to greet, to think of the well being of the others and to bless others are some of the examples of standard politeness. This removes bitterness and better relations emerge.

EXERCISE

(A) 1. What does politeness mean?

2. What are the qualities of a polite person?

3. What happens to impolite and discourteous people?

4. How does a polite person convince the people?

5. What is your opinion about the people who do not share each other's suffering or keep themselves aloof and are rude when they speak?

(B) Write down two paragraphs on politeness.

LAWFUL EARNING

To earn livelihood through legitimate means, is called lawful earning. There should be no shame in working with one's own hands. The only way to be saved from depending on others and to work in accordance with one's liking is to take pride in working hard be it agriculture, commerce, technology or any employment. The condition is to earn one's livelihood through legitimate ways. The people who are easy-going and shirk hard work, fail in every walk of life. They don't get any place in the society because of their shirking from work. There are many necessities of life which must be fulfilled. The people who shirk hard work can not fulfil these necessities and then start adopting illegitimate methods and try to earn more without working hard. A man of honour would never tolerate the insults that such people have to bear in doing so.

Antonym of legitimate is illegitimate. The concept of illegitimate is very clear. There is more or less detail of it in every religion. One can never get peace of mind in the earning that is obtained without any hard work and through illegitimate means. There shall always be a prick of conscience, a burden on mind, every time his head hangs down in shame and gets the curses and taunts of others in the bargain. Such persons don't have any respect in the society. Even their acts of charity and goodness are not looked at with appreciation. People know that they have earned illegitimately whatever they have.

Food does not influence the physical growth of human being only but it also influences his morality and actions. It is, therefore, necessary to keep away from illegitimate earnings. To

weigh less, to accumulate wealth by cheating the people, earning wealth without hard work and through illegitimate means are moral evils. Such a man degrades himself in his own eyes and when he thinks seriously in solitude he starts hating himself.

Every society is based on certain principles and moral values. A society can remain peaceful and harmonious only when the members of that society realize the dignity of labour and when the importance of legitimate earning becomes firm in their minds. The people who give importance to legitimate earning remain mentally peaceful. It gives them pleasure to feel that whatever they are eating is the fruit of their labour. Such persons are always happy. For one thing that the people who earn after hard work are never spendthrifts. They know how much labour they had to put in to get their money. If they spend it extravagantly, they will have to work still harder. Such people also do not like show and fame. They lead a very simple life. Whenever you find wealth in abundance you will find immoderation for the achievement of name and fame. Certainly, the wealth comes there through illegitimate means. In order to acquire illegitimate means, one has to become a liar, hypocrite and a sycophant which are great moral evils. In order to keep away from these evils, one must try to earn lawfully and with frugality and contentment. So much so that one should not accept the things about which there is doubt whether they are legitimately earned or not.

Legitimate earning helps build character. Even collectively a society gains peace, tranquility, economic balance and blessing. The person who earns legitimately fears no one. Honesty and trust become his second nature. Since he is seriously aware of the importance of earning by hard work, he adopts simplicity, becomes pious and good. His moral character is built up and spiritual and moral contentment and social harmony are established in the society.

EXERCISE

(A) 1. Explain the difference between legitimate and illegitimate earning.

2. What is the place of those people in society who do not earn their livelihood through legitimate means?

3. How does legitimate earning help build moral character ?

(B) Read the following sentences and write True or False in front of them:

(a) Antonym of legitimate is illegitimate.

(b) Every society has neither any principles nor any moral values.

(c) To weigh less, to cheat others, to earn livelihood through illegitimate means are not moral evils.

(d) The people who earn through hard work are spend-thrifts.

(e) One who earns through illegitimate means is a good person.

SELF RESPECT

No command of the Creator of this world is against nature. It is but natural to respect oneself and to protect one's place and status. We can call it self awareness also, that is, to know oneself, and, after gaining awareness of the self, protecting it thoroughly. There are many things in the world that attract human beings towards ease-loving. The person who yields to this influence, his creative impulse becomes cold and the impulse of lust awakens in him; such a person, can not protect his self-respect. Once self-respect is hurt this world does not remain worth living. Nobility and dignity are the very nature of human being but it never means pride. Pride is misjudging oneself. The proud people in fact do not understand correctly their place and dignity. Very soon they suffer as a result of this misjudgment, because self-respect or self-awareness is something different from pride. To know the place of one's self and to develope one's personality is the real goal of life. In order to live an honourable life we should respect ourselves. When we feel and perceive this truth life improves by itself.

self-respect is expressed through the moral virtues like dignity, seriousness, courtesy, civilized behaviour and politeness. People look down upon persons who are deprived of these virtues. Such persons' treatment with other people in common conversation, their uncivilized attitude, and their uncultured dresses make them unpopular in the society. Such persons are a burden on the society. Those who take care of their self-respect are dignified, serious, and sincere in their everyday life. Their pure thoughts, civilized ways and moderate living leave good

effects on other people. They get a respectful place in the society. Everyone remains happy with them and respect them. Their moral virtues not only lead their life on straight path but also serve as model for other people.

The people who are self-respecting, respect the feelings and sentiments of others. They do not care about pride, formality, hypocrisy, name or fame. Their sincerity and sentiments of sympathy enhance their character. They feel happy by helping the poor, the weak and the helpless. Their moral is always high.

Self-respect never means to be self-centered. The important thing about it is that one should keep his individual identity maintaining all social relations and should not allow any insult on his own respect. It is necessary for him to adopt a dignified attitude and keep in view the honour and respect of others too.

Self-respect is a great human quality. The self-respecting person hates lies, hypocrisy, cheating, show and sham. He loves simplicity and takes pride in manual work. There is tolerance in his attitude. He understands better the meaning and greatness of love. One gets spiritual peace by leading a moderate life and by continuously doing good deeds. The piety of his self includes him in the group of "The best of the living beings". Every self-respecting person respects his elders and treats the younger ones with love and compassion. He is happy to share the troubles and woes of others. He takes pride in serving his parents and respects them. He treats his relatives and neighbours compassionately and stead fastness becomes the part of his life.

EXERCISE

(A) 1. What are the things that reveal self-respect?

2. What are the qualities of the self-respecting person ?

3. What is the place in the society of those who are proud?

4. How do the people who are moderate respect the feelings and sentiments of others?

(B) Write a letter to your friend explaining self-respect.

The Blessing of Hard Work

Only those who work hard, are honoured in the world
Beware, this alone is the source of respect and honour
As idleness by itself is a great grief,
Greatness of man lies in hard work.
Life spent in idleness is no life
Hard work is the secret of honour and power
This is the most precious wealth at all times,
Shephards become emperors by its virtue
Colombus discovered a new world because of it,
The Bush green fields that we see around
Are manifestations of the dignity of labour.
The unwise people don't work here because they are not aware
That hard work is like a gold mine
Only hard work will increase wealth
and wealth begets honour.
Without hard work, there could be no trade
Without hard work, no nation would be great
Hard work alone is our support for progress and
It provides light in our dark homes.
Money earned by one's own labour is the best
Every farthing brought by one's own efforts is the best
Don't neglect hard work, O' my friend
If you want to live in comfort.

Khawaja Altaf Hussain Hali

EXERCISE

1. What are the advantages of hard work?
2. What is the fate of those who do not work hard?
3. To what historical event the poet has referred to in the following verse:

   "Shephards became emperors by its virtue

   Colombus discovered a new world because of it."
4. What does the poet mean by "Dark home" and "light"?
5. Why is hard work called a goldmine?

DISCIPLINED ATTITUDE

We know about the value or standard of some one's life from his attitude or character. The more politely one treats others the better role can he play in the society. It is true that everyone can not be a scientist, thinker or a politician. But it is certainly possible that he may be polite, kind, humble, sympathetic, well-mannered and tolerant. These are the virtues that one can own easily.

In every society an individual is superior to another only on the basis of high morals, pleasant behaviour and right actions. The higher the moral virtues one possesses, the more helpful will he be in shaping the society. Every one has to deal with others in one way or the other. He has to build up a strategy in order to maintain his relations, which is revealed by his character or attitude. Only that person is distinguished and praise worthy in the society who keeps his attitude disciplined.

Disciplined attitude means that one may adopt moral attitude in consonance with the demand of every occasion, be it an occasion of happiness or sorrow or even of difference of opinion or opposition howsoever bitter it might be. A society has some rules and regulations for every occasion. The disciplined attitude demands that one should frame necessary rules and regulations appropriate for the occasion . The human nature is made such that it never remains in one state. One has to behave differently on different occasions and should not think about everything as his heart desires. It should rather see what he ought to do. This is the assurance of true happiness.

God has made human being the most honoured of the creatures in this world. But this honour depends on his effort as to what attitude he adopts. Human attitude becomes disciplined because of good qualities. The more good qualities one possesses the more disciplined his attitude would be. Righteousness, truthfulness, piety, seriousness, dignity and mildness etc. are the virtues that improve one's attitude. An example of disciplined attitude is that in the face difference of opinion the individual should behave with patience and forbearance and think out real cause of the difference of opinion. Thus we should take into account the honour and dignity of others, and should always try that we may always be able to maintain the desired standard of morality and perform good deeds in our everyday life.

Religious commandments and the principles of ethics leave good and desired influence on the human attitude. One should find out his path in the light of honesty, righteousness, and should stay firm on it.

It is necessary for disciplined attitude that we should endeavour after good morality, because an immoral person can never possess disciplined attitude. The person whose attitude is good is respectful, civilized, sincere and adopts polite ways in his personal life. He is clear minded and never bears ill-will or grudge against any one. Such persons alone can shape a better society.

The expression of disciplined attitude is visible in every action and character of our manners, etiquette, travel, dress and house. Such an attitude need decency which makes us civilized. The one possessing disciplined attitude keeps balance in his conversation. He does not do anything that may hurt any one or develop wrong influence. He never loses hold of truthfulness.

EXERCISE

(A) 1. What are the qualities of disciplined attitude?

2. What is the place in the society of those people who do not possess disciplined attitude?

3. What should one do in case of difference of opinion?

4. Why is harmony in attitude necessary?

(B) Select the correct answer and fill in the blank:-

1. The more a person treats others_____, the better role he can play in the society (softly, severely, politely).

2. The better moral qualities one has, the_____ will he be in shaping the society (better, more pious, higher).

3. God has created human being_____ among the creatures in this world. (pious, high, the most honoured).

PATRIOTISM

To love one's country is called patriotism. The person who knows the real worth of his motherland and the things found in it and loves his countrymen is called patriot. One who loves his country, looks respectfully towards all his countrymen, and keeps in view the interest and welfare of his country is a true patriot. The sentiments of patriotism exist naturally in every human being may he belong to any nation, tribe or religious sect. One can develop it irrespective of his colour, race, regional customs and traditions, and linguistic differences and prove helpful in the defence, development and progress of his motherland.

The question now arises as to which person can be called a true patriot. The qualities of a patriot should be defined clearly so that one can know what true patriotism is. There is a common concept that only those who defend their country and fight for it are patriots. But this is a limited concept of patriotism. Although this quality may be counted as high-level patriotism but it is necessary to know that patriotism is a quality that every citizen can acquire to whatever section of the society he may belong. Any citizen who believes in the solidarity and integrity of the country and is desirous of seeing his fellowmen happy and prosperous is a true patriot. Sympathy for one's fellowmen, the protection of their life and property, helping in the establishment and maintenance of peace and safety, helping the poor and disabled are some of the qualities of a patriot.

A student by spending all his time in the acquisition of knowledge and increasing it, and a merchant by keeping the

rate of profit at the minimum level do provide the proof of their patriotism. A government servant becomes a patriot by spending the whole of his time in performing his duties actively, honestly and whole-heartedly. The patriotism of a labourer is clear from his honesty and deligent labour and a patriot employer always keeps into consideration the welfare of the labourer so that he may work whole-heartedly and the national product may increase to the maximum. Similarly a land-owner may join the line of these country lovers by increasing agricultural product by hard work and intensive labour. The literary writer, who keeps good views about his fellow countrymen and works for their welfare, unity and cohesion is full of the qualities of patriotism. In short every citizen of the society can play his role in progress and development of his country by becoming a patriot.

The sentiment of patriotism is not only in the interest of an individual citizen but it provides surety for a healthy society. When a patriot is free from selfishness and prejudice, he gets a sort of inner peace and happiness by serving his fellow countrymen. Thus a pious society comes into being.

It is a known fact that we value a thing the most that we get after continuous efforts and comparatively harder work. One can never be negligent in the protection of such a thing even for a moment. Pakistan is our country that we got neither in heredity nor it came into being by just waving the national crescented flag on the fourteenth of August 1947. It has rather been achieved after a long struggle and innumerable sacrifices.Therefore, these facts demand that by using the real sentiments of patriotism the integrity and solidarity of the country be protected. National interest must be considered superior to every thing else and no stone should be left unturned in its development and progress.

EXERCISE

(A) 1. What is meant by patriotism?

2. What are the qualities of a patriot?

3. What are the demands of patriotism?

(B) Write down an essay on patriotism.

UNIVERSAL BROTHERHOOD

To understand the sentiments of one another and to respect them; and to adopt an attitude of sympathy by rising above concepts of sectarianism, and linguisticism is the basis of the universal brotherhood. The love of nation and country is a good quality because thereby one always remains ready to serve and protect one's country. It never means that one should nurse, grudge and prejudice against the members of other nations or countries. All the individuals belonging to all the countries and nations are brethren amongst themselves being the offsprings of Adam. There can be a difference of colour and race among these brethren but if one nurses grudge and ill will against a brother simply on the ground that he belongs to other nationality or to some other country then, such a nationalism and parochialism uproots universal brotherhood. Human being gets involved into hatred, scorn, enmities, and wars. Toynbee thinks that human race should either become one family or should become extinct. The development of consciousness of humanity as one nation is real life. National prejudice can lead the world to destruction whereas feelings of brotherhood and fraternity develop feelings of equality among all human beings irrespective of their race or religion. War, enmity, jealousy, prejudice, hatred, contempt, terrorism and extremism are the sure path towards extinction of the human race.

The sense of universal brotherhood is the sense of loving one another. It is the sense of the superiority of human principles,

establishing balance among the nations, development of the human race and the sense of the need for a better society for human kind.

Today, the most rare commodity in the world is universal brotherhood where there may be no discrimination amongst human beings.

The difference of race and colour is geographical. This difference is because of seasons and distances. Otherwise, human beings of the whole world are alike. Therefore, the efforts and talents of all the human beings should be directed towards peace, unity and reconciliation. God has endowed human beings with the wealth of understanding, wisdom and intelligence which demands that human race should make progress in every sphere of life and should develop courage to face the worldly difficulties. But unfortunately it is not so. That is the reason why human problems go on increasing. Sometimes the fear of world wars are hovering in their minds and sometimes hunger and poverty keep on spreading in the poor countries. Everywhere there is a state of disturbance. This is all because we have forgotten the lesson of universal brotherhood.

In order to keep the sense of universal brotherhood alive, it is necessary that one should develop the sentiments of good will for the members of other nations and countries and should use it wherever he gets the opportunity. It is necessary to understand that there is some purpose of creation of the human being. The power and intelligence that God has given to us should be used for betterment and welfare of humanity. Pains, problems and pressures must be ended. Those who are parents ought to treat their children compassionately. The teachers ought to impart positive and active knowledge to the taught. They should teach them the lessons of love, sacrifice and living together so that they might be able to maintain the balance between their words and

actions. The ruler should try sincerely to solve the problems and difficulties of his people on a large scale as far as it can. Exactly, instead of making use of grudge, malevolence, prejudice, jealousy and narrow-mindedness they should adopt brotherhood, sympathy, tolerance and broad mindedness. Due consideration may be given to the solution of mutual problems on whatever level they might be. If we consider these things from elementary stage to the highest level universal brotherhood is bound to emerge. A human being will be respectable for other human beings. It should be obligatory to protect the honour, life and property of a human being without any distinction.

EXERCISE

(A) 1. What are the merits of universal brotherhood?

2. What is the end of the nations that do not understand the importance of universal brotherhood?

3. What should we do to keep alive the sense of universal brotherhood?

4. What is the difference between universal brotherhood and nationalism?

(B) Read the following sentence and writhe True or False in your answer:

1. The love of nation and country is a good quality.

2. National prejudice is leading the world to destruction.

3. The difference of colour and race is not geographical.

DEBATE AND ARGUMENT

A difference of opinion is bound to arise among human beings and argumentation is the only touchstone of validity of an opinion. To tell the truth, a sitting is cheerless and insipid without any conversation and pleasant talk. But one must never lose sight of politeness, love and friendliness in debating and argumentation. So, when you want to speak against someone or want to contradict something, do not allow courtesy and refinement to go out of your hands. If you are talking face to face, be more sweet in conversation. Keep your countenance, voice, tone, appearance, and diction such that they express delicacy and gracefulness. Whenever you want to contradict, use the words of apology. For example: 'Excuse me, I didn't exactly get it, or, I mistook it, or I misunderstood it..., though it sounds strange, but, I am sorry that I can't share your views.' When such expressions are exchanged two or three times and your friend still seems unconvinced do not extend the controversy any further. End the controversy cordially with friendliness by saying, "Well, I'll think about it and discuss it at some later time later on." Assure your friend that you do not feel hurt at all due to that difference of opinion, and that you ever meant to annoy him, because if doubt or dis-agreement persists for some more days, mutual love wanes. And then slowly friendship breaks off and such a precious thing as friendship is lost.

If you are in a gathering where there are people with different opinions, try not to bring about any controversial issue

for debate as for as possible. For, if controversial talk prolongs it leads to mutual bickering. When you find that a talk has been prolonged and its tone and manner has changed try to cut it short and amuse yourselves with some jovial anecdotes.

(Sir Syed Ahmed Khan)

EXERCISE

(A) 1. How should we resolved an issue when mutual understanding ceases and the difference of opinion increases?

2. What suggestions has the author presented to understand each other better?

3. What are the manners of conversation in a gathering?

(B) Write a short essay on politeness.

Our Destination is the Same

The green flag with crescent and star
Will shine in the world like the bright sun
Each particle of the soil of our homeland
Will glitter like the glowing gold
Will shine like the sun
Will glitter like the gold.
We all are sailing in the same boat, we all have the common coast
We all follow the same path and we all have the same goal
We all have a common coast
We all have a common goal.
We shall brighten our homes with the glow of our noble deeds
We shall protect the ties of love, even at the cost of our lives
We keep our homes bright
We protect the ties of love.
We decorate our homeland with flowers at all times
We kindle every nook and corner with the light of knowledge and work
We decorate with flowers
We light the candles.
Let us weather the storms at the cost of our lives
The candles of our homeland are illuminated
Let us be the moths of those candles
Let us weather the storms
Let us be the moths.
We shall sing the songs of our nation so long we live
We shall fly our flag, even higher than the moon and stars
We shall sing the songs of our nation
We shall fly the flag.

Sharar Naumani

EXERCISE

1. What does the poet mean by "We have the same goal?."
2. How shall we enhance the prestige of our homeland?
3. Sing this poem in chorus, under the supervision of your teacher.
4. Write two paragraphs on "Our destination is the same."
5. Make your own sentences using the following words:-

   Flag, Each particle, Boat, Coast, Goal, Work, Ties, Homeland.

COURTESY

Courtesy is to deal with everyone politely, listen to the views of others with honesty and tolerance, leaving aside all distinctions of colour, race or religion.

In fact, courtesy is a moral quality resembling forgiveness and forgetting. It means we should wish others well in mutual relations and should not pick holes in small matters. Courtesy develops the sentiment of fraternity and brotherhood in the society.

Courtesy has been enjoined strictly in all religions. Patience, self-control, forgiveness and forgetting and broad-mindedness are essential components of courtesy. This quality develops when people respect one another. Do not consider any one inferior, behave generously, even with an enemy.

There are many instances of courtesy in the history of Islam. There lived some people (Christians and Jews) in the neighbourhood of Muhammad, (peace be upon him), the Prophet of Islam. He used to behave with them politely, send them presents and accept their presents.

When Muslims gained victories, they showed courtesy to the extent that Muslims and Christians would pray together. Once a delegation of Christians came to meet the prophet of Islam. He arranged their stay in 'the Mosque of the Prophet'. He allowed them to pray there, listened attentively to their religious discourse, replied their queries politely and accepted the gifts that they presented him.

Courtesy requires that everyone should consider all the human beings as offsprings of Adam, rising above all distinctions of nationality, tribe, colour and race. Thus, it will not be

difficult to remember that as one has his rights on others, others too have rights on him. We find the instances of courtesy in our everyday life, and also on the occasions of religious festivals where no religious discrimination or enmity is found. We find them each praying, celebrating their festivals and expressing their views according to their respective religions.

Let it be remembered that even today we can set the best examples of courtesy towards each other. Provided, its training starts early in the life of children and the qualities of sympathy, love, justice, forgiveness and politeness are also promoted simultaneously. Its practical shape may be that if we are rich, we should fulfil the needs of the needy without any prejudice or discrimination.

One thing should be remembered in connection with courtesy that the religions of one another should not be made a target of criticism. If we speak ill of the beliefs of others they are bound to criticise ours which will create mutual bitterness which can ultimately lead to enmity.

Conversely, if we adopt a courteous attitude, the sentiments of goodwill will grow among the different sections of the society. It will develop national solidarity and integrity.

EXERCISE

(A) 1. What are the qualities of courtesy?

2. What has every religion urged upon man about courtesy?

3. Why is it necessary for everyone to have a sense of courtesy?

4. What care should be taken regarding courtesy?

(B) Write a short essay on courtesy.

(C) Select the correct word and fill in the blanks.

1. Courtesy is a _____ quality resembling forgiveness. (distinct, good, moral)
2. All the _____ have enjoined courtesy. (societies, religions, institutions)
3. One who behaves with others politely without any discrimination is called _____. (courteous, virtuous, well-mannered)

HONESTY

If you leave something with somebody and he returns it to you in the same condition as you had left it or if you entrust some one with some work and he completes it according to the deal, such a person will be called honest or trustworthy. Both the words are more or less synonymous. i.e. honesty means that one should fully take into consideration the rights of others.

It is the duty of every civilized citizen that he should be honest in every walk of life. He should perform his duty honestly. The sphere of honesty is very wide. Whether it is justice, keeping a promise, weight or measurement, maintenance of secrets, fulfilment of a pledge, commerce, employment — everywhere the sense of honesty and its practice is a distinct aspect of human personality. This is the distinguishing feature of piety and nobility of the people. The people who break any trust or promise, create a sort of disequilibrium in the society. They pave the way for uncertainty and hatred. Such people are guilty in the eyes of the whole society. Avarice, greed, worldliness, opportunism, in-appropriate desires, blind and careless following, influence the entire social and economic relations.

Society comes into being when we meet together. When we neglect our duties and get involved into selfishness, the society becomes corrupt. When we do not observe each others rights and ignore our own duties, we falter away from the path of honesty and consider the other as usurper. Thus, hatred and ill-will is generated among the hearts of the people.

There is a famous parable of a saintly person. He was assigned protection of a garden. One day, the owner ordered him to pluck a sweet pomegranate. He went and brought one. The owner tasted it and said 'This is sour! Go and pluck a sweet one from another tree." He went again and brought another pomegranate. The owner tasted it. It was sour too. He asked the watchman to fetch another. He did so. This was sour too. The owner of the garden said "I had asked you to bring a sweet pomegranate." The watchman said, "How could I know which one is sweet and which one is not?" Thereupon the owner of the garden became angry and said, "You have been taking care of the garden for so long and you do not yet know the difference between sweet and sour pomegranates." The oldman replied patiently, "I was asked to look after the garden, but was not given the right of eating its fruit. Nor did I ever do so. Therefore, I do not know how its fruits taste."

The owner of the garden was surprised to see such a great example of honesty.

It is also a principle of honesty that the duties that are entrusted to someone should be fulfilled completely. If some one does not fulfil his duties he is not an honest man. He has rather committed an act of dishonesty. It is our duty to serve our parents, obey them, give full attention to our education, always tell the truth, do not hurt anyone and hate falsehood. In fact, these are the duties that society has imposed on us in one way or the other. A society can be healthy when it is based on honesty and people act on it in every walk of life. Else the atmosphere will get tense and the people will be afraid of each other because there would not be an atmosphere of mutual trust and confidence. People will look at one another with doubt. As a result the atmosphere of mutual trust will vanish away from the society and it will be destroyed.

It is the duty of all of us to share each other's sorrows, to respect each other's feelings and sentiments, to keep up our promise, fulfil all pledges, weight correctly, tell the truth, cheat no one and keep away from all sorts of evil to the best of our ability.

EXERCISE

(A) 1. What are the duties of an honest man?

2. What is meant by dishonesty?

3. How does a society integrate and disintegrate?

(B) Write a short essay on honesty.

DIGNITY OF LABOUR

To work with one's own hands and to be proud of it, is called dignity of labour. It means that when one does not feel shame to do any manual work without consideration of his social status or position, we can say that such a person knows about the dignity of labour. He develops the feelings of humbleness and modesty by getting mental peace and satisfaction.

A human being has many needs and he has to do something to satisfy him. Thus, different people have to do different things in order to cater for each other's needs. Since, it is not possible for anyone to do all the jobs, various persons adopt various professions viz. blacksmith, carpenter, cobbler, washerman, barber etc. Thus, the need of everyone gets satisfied. If the cobbler didn't make shoes where could we bring them from. In this way, various professions came into being to satisfy our needs. There is no reason why some job should be considered inferior to the other. All persons engaged in jobs are better than a person who lives as a burden on the society without doing anything. A blacksmith, a carpenter or a cobbler is as much a technologist as the one who assembles motor cars.

History bears witness that Emperor Aurangzeb used to make caps in order to earn his livelihood and felt proud of it. By doing this he proved it as false the great men should not do small things. If someone polishes his own shoes, patches his clothes, or a big landlord ploughs his lands in the hour of need there is nothing to be ashamed of.

If we develop a sense of dignity of labour completely, a revolution can take place in the society. National product may considerably increase with it. Government work can be expedited in the offices. If an officer puts file from one place to the other without waiting for a people, why should it be a matter of shame or scorn.? The worth of the person having these qualities increases and he achieves a better place in the society.

We should do with interest the so-called odd jobs ourselves wherever needed and should take pride in it and not consider any job or occupation inferior.

EXERCISE

1. What does the dignity of labour mean?
2. What are the benefits of dignity of labour?
3. How would you develop this social quality?

The Symbols of Light

The bearers of light, the sign of light
The living symbols of the living nations.
They do not pass their days in slumber
They do not extinguish the candles held in their hands
They break the chains of deep sleep
The living youths of living nations.
Even storms are afraid of their courage
They go on spreading from cities to plains
They sound the calls for prayers from desert to desert
The living youths of the living nations.
They spread the zest of life all around
They rest on the burning flames
They fix firmly the signs of greatness
The living youths of the living nations.
The sorrows do never break their courage
The sun never sets in their cities
They move forward like mighty floods
The living youths of living nations.

Saqi Javaid

EXERCISE

1. What does the poet mean by symbols of light?
2. What qualities of the living youths of living nations have been mentioned by the poet?
3. What lesson do we learn from this poem?
4. Write two paragraphs on "Knowledge is Wealth."

PROPHET MUHAMMAD

(Peace be upon him)

Prophet Muhammad (peace be upon him) was the prophet of Islam. He was born on Monday, the 20th of April 571 A.D. in Banu Hashim, a famous Quresh tribe of Makkah. His father had died a few months before his birth. When he was six, he lost his mother also. And when he was eight, his grandfather also expired. Thereafter his uncle, Abu Talib, brought him up. When he grew up he gave a helping hand to his uncle and also looked after his goats. When he grew up he started business and acquired a unique position in this field with his truthfulness, honesty, trustworthiness and politeness, which earned him the titles of ***Sadique***, the truthful, and ***Amin***, the trustworthy. At that period all sorts of evils were rampant in the society around him. But inspite of this his character was clean of every moral evil or religious hereby.

He was endowed with Prophethood when he was forty. Thereafter he spent the remaining twenty-three years of his life performing his duties of prophethood in such a way that his teachings became a source of a world revolution. Since this revolution was striking against the false system of that period, the big chiefs and religious leaders of the period opposed him bitterly. They inflicted upon him and his followers all sorts of ordeals in the shape of oppression, torture and even death. But their firm spirit could not be shaken by all these miseries.

Prophet Muhammad (peace be upon him) had to face armed resistance also. At times the ***Mujahideen***, the holy

warriors, had to fight against an army several times larger than them with very little goods and armaments. It was his greatness that even in the state of war, he exhibited a high sense of morality. He treated the defeated and the prisoners of war in such a way that it sounds miraculous even today. His enemies compelled him to migrate to Madina. Even there, they did not let him live in peace, and attemped to finish him and his disciples through continuous attacks. But after eight years of his migration, when he entered Makkah as a conqueror, people perceived the scene that his old enemies were standing before him with their heads bowed down. Their actions justified that they should have been put to death. But it was out of sheer mercy that the prophet said to them, "I shall say to you today what Joseph (may God be pleased with him) had said to his brothers that is, there is no charge against you today. Go away; you are free, all of you."

Prophet Muhammed (peace be upon him) did not live long after the conquest of Makkah. He fell ill in the month of Safar in the year 11 A.H. and on twelfth of *Rabi-ul-Awal*, his soul departed for eternal abode. But, he had by this time established a social, economic and moral order, based on his teachings which changed the face of the earth.

The teachings of Prophet Muhammad (peace be upon him) are complete and practicable in all respects. The purity of beliefs, actions, morality, and the purity of self are their cornerstone. The great quality of his life was that, he himself practised first what he preached. He used to say that God had sent him as a prophet in order to inculcate higher virtues in men. His justice and patience were unparalleled. His generosity went to the extent that he would spend among the poor and the needy whatever he possessed. He treated the people softly and politely. There was absolutely no sign of pride or conceit in him.

The entire life of Prophet Muhammad (peace be upon him) was based on righteous actions. He never told a lie, and never made a false promise. Whatever he promised he fulfilled it. There was no one equal to him in social service. He greatly emphasized the life of morality. Courtesy, forgiveness, politeness, love, sincerity and purity were ingrained in his nature. It was his habit to feed the hungry and satisfy the people's needs. He served the disabled, the weak and all those in trouble and shared the sorrows of the people in pain. This was not only a spiritual but also a social revolution. This is the story of the period when society had reached on the verge of destruction. Wine, adultery, lying, theft, gambling and mutual fighting and disturbance had reached their height. There was no respect for women in the society. They were considered inferior stocks. People brawled on small matters and then these enmities lasted for years to come. There was no peace or safety anywhere.

Prophet Muhammad's (peace be upon him) revolution was very important in its nature. There was absolutely no sign of force or compulsion in it. The essence of Islam is peace, love, brotherhood and goodwill. The prophet was most merciful and entertained a true love for humanity. He spread his teachings through practice, and illustration. He never cursed anybody inspite of being once wounded by the stoning of his enemies. He never tolerated cruelty to anybody. He won the support of the poor and the weak. He emphasized forgiveness and established new examples of patience and forbearance. As a consequence, everyone surrendered before truth and nobility. The whole of history can not present a single example of such sense of human dignity. Never before a great revolution like this had ever taken place. This was a moral, educational, cultural and social revolution. It was founded on worship of one God and service to humanity.

EXERCISE

(A) 1. When was Prophet Muhammad (Peace be upon him) born?

2. Enumerate the moral qualities of Prophet Muhammad.

3. What was the impact of the Holy Prophet's life?

(B) Write a short essay on the life of the Holy Prophet (peace be upon him).

PROPHET MOSES

Prophet Moses was born at the time when the baby boys of Israelites were being killed at birth under the orders of Ramses II, the Pharaoh of Egypt. The parents of Moses were very much worried at his birth. The Divine Revelation ordained them to put the baby into a box and throw it into the river. It was told that God would protect the baby and finally arrange his union with the mother. The mother did as directed. The box flowed and stranded near the royal palace. Queen Asya, the wife of the Pharaoh, sent for the box in her palace, and Moses was brought up in the palace. His own mother was appointed to suckle the baby.

Moses was the adopted son of the Pharaoh. He was brought up in the despotic environment of the royal palace. But his nature was inclined towards good deeds. Therefore, as soon as he grew sensible enough he got fed-up with the environment. The sentiments of sympathy for the welfare of Israelites grew strong in him and he started expressing his views openly. As a consequence the Pharaoh got annoyed with him and issued orders for his arrest. But Moses migrated to Madyan where he got married with Safoorah daughter of Prophet Shoaib. He lived there for ten years. Thereafter he set for Egypt alongwith his family. On their way, they encamped at Mount Sinai. He went out in search of fire and on the way he saw light in a direction. He approached towards the light where he heard a voice: 'Oh, Moses, I am the Sustanier of the worlds!" Thus he was chosen for prophethood and was endowed several miracles.

Pharaoh and the people of Egypt did not pay any heed to the teaching of Moses. Very few people acted on what he said. Majority went against him and started torturing him. Consequently he was commanded by God to take Israelites from Egypt to Palestine. He followed the command and led Israelites out through the Red Sea.

When the Pharaoh knew of their Exodus, he chased them with his army the next day. Israelites got afraid to see this, but Moses consoled them. When he reached the sea shore alongwith his community they found the water receded. They moved along the dry path. Pharaoh also ordered his army to follow them. But as soon as his army reached amid water, the tide rose high and the Pharaoh was drowned alongwith his army.

The Book that was revealed to Moses is called "Torah." There is the concept of oneness of God in it. The worship of anything other than God is strictly forbidden. There are ten famous points of Moses called, ***The Ten Commandments.*** It is commanded therein: Thou shalt respect thy parents that God may increase your life. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not stand false witness against thy neighbour. Thou shalt not look with evil eye at thy neighbours house. Thou shalt not look with evil eye at aught belonging to thy neighbour.

In these teachings rights of offspring are enjoined. Cleanliness and purity is commanded. Drinking of wine is forbidden. Interest is declared illegal. Similarly, there are instructions about the slaves and prisoners also.

Egypt is considered as the earliest home of human civilization. Its main point is that imperialism was practised there in new and different manner. Every tribe obeyed its chief only. Oppression was common everywhere. The Pharaoh was the greatest ruler of his time. It was the duty of everyone to obey his orders.

People were vexed by this prolonged cruelty. In such a period the teachings of Moses were of great importance in history. The impact of those teachings was revolutionary. It changed the people's minds. Human affairs took a new turn. There emerged such a thing as law and constitution that never existed in the world before. That is why Moses is called the first jurist and constitutionalist of the world. All sorts of rules and regulations were introduced in the social and political field after the revelation of these ***Ten Commandments.*** It was for the first time that adultery, theft, murder etc. were considered social, moral and spiritual evils. Severe punishments were awarded to prevent these crimes.

Moses bitterly opposed the Imperialist rule and made every effort to eradicate its impacts. He asked the people not to bow down before anybody except God and not to consider any human being as a God. In short, the moral system of Moses not only reformed the system of government but also promoted human equality and established the rule of justice.

EXERCISE

(A) 1. Who ruled Egypt in the days of Moses?

2. How was Moses brought up?

3. What was the name of the book revealed to Moses?

4. What are ***The Ten Commandments?***

(B) Write a short note on the moral teachings of Moses.

MAHATMA GAUTAMA BUDDHA

Gautama Buddha was born in 568 B.C. at Kapal Vastu. His father's name was Shudhudhan and his mother's name was Maya. The parents named their baby as Sidhartha having Gautama as family name. He became Buddha, the enlightened, when he got the light of knowledge.

Although brought up as a prince, he had a very sensitive nature. He kept meditating all the time. He was not at all inclined to comforts or luxuries of life. When his father saw this state of his son he decided to get Sidhartha married. He was consequently married to one Yashodha who borne him a son Rohl.

Gautama could not develop any interest in worldly affairs and, as usual, he remained absorbed in meditation. One day, in the same state of mind he was accompanying his servant. On the way he saw a weak and old man who was hardly able to move because of his age and weakness. While he was still thinking about the old man, a sick man also appeared groaning. On seeing this sight he started thinking about the helplessness of human beings. Hardly had he taken a few steps further, when he came across a mourning procession carrying a dead body and wailing and lamenting. These scenes revolutionize his life and the only way he saw to achieve a true lasting peace of mind was to bid this worldly life farewell and go to the jungles. Accordingly one night, he escaped out of the palace. But even after spending six years of hard ascetic life that reduced him to mere skeleton he could not achieve internal peace. He, however, did not give up

and continued with his austerity.

At last, one day while he was sitting under a large banyan tree, in the outskirts of the town of Gaya he felt his soul to be illuminated and all the secrets of life and death, pleasure and comfort, profit and loss were revealed to him. Thus, he achieved ***nirvana.*** He started preaching and many people accepted his teaching. When his reputation reached his father he sent for him to Kapal Vastu. When Buddha reached Kapal Vastu and his father saw the condition of the prince, he became very angry and did not come forward to welcome the son. Gautama returned without going to the palace. But when his father again sent for him, he went into the palace where his wife, son and many other relations accepted his teachings and entered his circle. The number of his disciples grew so large that his preachings spread to far flung areas.

When he came next to his country, his father had died, by that time. After performing his father's funeral ceremonies, he set out once again on his tours. After preaching continuously for forty-five years he died in 488 B.C. at the age of eighty.

Mahatama Gautama Buddha did not present his teaching in any book form but communicated orally to his disciples. After his death, his followers started collecting his thought and teachings in book form. But there arose great differences and people having different views started collecting his teachings in different ways. The teachings of Mahatma Gautama Buddha are collection of moral counsels wherein *Nirvana* salvation, has been emphasized. *Nirvana* also means 'to take out' or 'to blow'. That is, one should finish all of his desires the way we blow out a candle. To him the root cause of every evil is desire, which, if controlled, one can get salvation. He divided his followers into two major groups and educated them separately. The first one was the group of monks whom he taught the ways of rigour,

austerity and self-denying. He asked them to educate the believers and strive for achieving ***nirvana***, salvation. The other group consisted of the worldly people and common disciples whose duties included to live a pure life, seek knowledge from the monks, to look after domestic affairs, and to arrange for the necessities of the monks.

There is mention of four cardinal truths in the teachings of Mahatma Gautama Buddha. They are: (i) Life is pain, (ii) The cause of pain is desires, (iii) Desires can be avoided, (iv) Moderate ways should be followed to avoid desires. In order to follow these moderated ways, he has enjoined observance of eight points:

(1) Right knowledge of belief i.e. doubt and suspicion should not be allowed to enter thoughts.

(2) Right will i.e. it is necessary for a sensible person that alongwith rightness of thoughts and beliefs right will and aim should be set.

(3) Right word, i.e., one should speak politely and truly.

(4) Right action, i.e., one should live peacefully and honestly.

(5) Right behaviour, i.e., no living being should be hurt.

(6) Right struggle, i.e., one should control his self.

(7) Right memory, i.e., one's own experiences should be preserved in one's memory.

(8) Right thought, i.e., one should keep on thinking about life.

Gautam Buddha advised his disciples to devote most of their time to the study of wisdom and observe all these principles. Apparently there seems no mention of God in his teachings, nor

do they throw any light on any aspect of other religious beliefs, modes of worship, economic life, politics etc. We can say that Buddha's teachings are based on a simple system of moral teachings and self-denying.

Inspite of belonging to the royal family, he passed through all those troubles that a common religious man has to face. In such circumstances he guided humanity. He forbade people from racial discrimination and for the first time in the Indian history devoted special attention to the respect and honour of women.

The period when the teachings of ***Zarathustra*** were bringing about a social and religious revolution in Iran, the movement of Gautama Buddha was flourishing in India. But Gautama Buddha had to face far more troubles than Zarathustra. India was badly entangled in caste system. The condition of the common man was extremely miserable. Gautama Buddha erased all the distinctions of caste. To him all the human beings enjoyed equal status. He wanted to unite the whole humanity in the relation of brotherhood.

The essential moral education of Gautama was that one should subdue his desires, and that all human beings should be treated kindly and mercifully.

EXERCISE

(A) 1. Describe the childhood of Gautama Buddha.

2. What are the truths that have been emphasized in teachings of Gautama Buddha?

3. What points have been enjoined by Gautama Buddha to follow the path of moderation?

4. How was social life of India during the age of Gautama Buddha?

(B) Choose the correct answer and fill in the blanks:

1. Gautama Buddha was born at Kapal Vastu in_ (368 B.C., 286 B.C. or 568 B.C.).
2. The name of the father of Gautama Buddha was_ (Shudhudhan, Prishautam).
3. Gautama Buddha died at the age of_(100 years, 80 years, 70 years).

ZARATHUSTRA

Zarathustra (or Zoroaster) was born in the year 610 B.C. in the province of Azarbaijan in Iran. His father's name was Parishtasp Stema and mother's name was Gadva Wason. He belonged to Maglain Community.

Zarathustra got education from Ustad Hakeem Bazakarza, a great teacher of the period. In a short period, he achieved mastery in different subjects such as: religion, agriculture, animal husbandry and surgery. He used to get pleasure in serving the people from the very beginning. He would sink deep into meditation on seeing the people suffering and ask as to where the trouble came from and how it could be prevented permanently. He was not satisfied with his religion and was every time perplexed in the search of truth. It was because of these thoughts that he left his home at the age of twenty and chose a ***hermitage*** in a mountain. He spent about ten years in meditation and austerity. When he was returning from the mountain at the age of thirty, he achieved the aim for which he had left his home, that is, he was blessed with the Divine Guidance.

Zarathustra preached Oneness of God among his people and asked them not to worship any deity other than One and true God. But the majority of the people were not ready to leave the religion of their fore-fathers and they opposed Zarathustra bitterly. But he did not lose his spirit and continued with his mission with great courage and rectitude. Getting disappointed with the common people, he went to the king of Balkh for preaching. The king listened to his teachings attentively and was convinced with them. With the acceptance of the faith by the

king, Zoroastrianism spread rapidly. It was preached in remote countries. But when Zarathustra tried to disseminate his teachings in Turan with the help of the Persian king, the relations between the two countries became strained and the war broke out. His death also occurred at the hands of a Turani who stabbed him in the back. He was 77 then.

Enumerating the qualities of one God whom he calls Ahura Mazda (Ahu, the living; *Mazda*, the wise one) he tells us that: He is the Creator of the Universe, He is The Eternal, The Greatest and The Highest, The Pure, The Merciful, The Omnipotent, The Master of all, The Omniscient, The Circumspective, The Peerless, The Immortal, The Judge, The Just, The Protector, The Supervisor, So above-our-senses and So-near-ourselves, The Kind and The Forgiver. This shows that he believed in oneness of God and His qualities. He also believed in the angels, the Paradise, the Hell and the prophets. About the creation of the universe he thought that it was created in six phases and God created everything: from stratified heavens to the human beings. All the human beings generated from a pair.

Zarathustra also believes in an another force whom he calls Aharmin, the evil. He thinks that at the time of creation, God conflicted with evil. Both the forces, good and evil, influence human body and soul. One should own good and avoid evil.

On the one hand Zarathustra preached oneness of God, and on the other hand he emphasized social life. He has avoided auspicious and preferred civil and social life. In his teaching pure thoughts are considered necessary for good actions. It is enjoined to tell truth and to help the needy. Rigour and hard work are encouraged. He has laid so much stress on purity and cleanliness that good actions are rewarded in both the worlds. The final reward of good actions is meeting Ahura Mazda at the Day of Judgement when human being will be presented with all his vices and virtues.

Zarathustra has regarded fire as the best example of Divine Light. Zoroastrianism explains the reason for keeping fire burning in the temples that it ends darkness and odour and creates an atmosphere of fragrance, light, purity and virtue. Therefore it is never allowed to extinguish. His teachings are preserved in the books ***Gatha*** and ***Avista.***

Morality has great importance in the teachings of Zarathustra. He has ignored ideological and related problems. There are clear instructions in connection with mutual relations. He is against asceticism. To him life becomes pleasant when one keeps his physical and mental qualities healthy and inproves apparently. To enjoin virtue is also virtue. Marriage is necessary for human beings. Purity and cleanliness influence human heart and mind. Telling lie is the worst of sins. Desires should be controlled lest they should cross the limits. Human beings should promote mutual love and unity. If some sin is committed in ignorance, it should be corrected in the first instance.

Zarathustra has also contributed to the development of civilization. In his times the world was very backward from the point of view of civilization. Mostly the people were nomadic. One had to travel away in search of livelihood. Zarathustra emphasized agriculture. He stressed upon increase of production and irrigation which greatly influenced the living of people. Social life changed. Zarathustra also taught that by increasing their theoretical, practical and technical knowledge, people should lead a better life and also help others. The promotion of social and moral values influenced the minds of people. Thus virtue was popularized.

EXERCISE

1. How did Zarathustra get his basic education?
2. What are the fundamental elements of Zarathustra's Education?
3. What is the contribution of Zarathustra in the development of civilization?
4. What is the importance of morality in Zoroastrianism?

SHRI KRISHNA

Shri Krishna was born at Mathura. His father's name was Wasdev and mother's name was Devki. He was a Kshatriya by caste. A cruel Rajah used to rule at the time of his birth. On the advice of his astrologers he ordered to slaughter every child of Devki, his sister. In order to save Krishna, his father changed the baby with the daughter of a cowherd. Thus Shri Krishna was brought up among the cowherds and married there a girl, Radha. With the passage of time he made his place among the hearts of the people and became popular not only because of his teachings and holy ideas but also, as the astrologers had prophecied, he killed the Rajah Kamsa who had put to death his seven brothers and imprisoned his parents. The people desired that Krishna might become the king but he did not accept it. He got absorbed in philosophy, wisdom and martial arts.

Besides being the Sun-god of Vedas, Shri Krishna is the eighth ***Avatar*** or incarnation of ***Vishnu***, the Supreme God. He was a great philosopher, a brave soldier and possessor of miraculous powers. His teachings are collected in ***Bhagvat Gita,*** the Holy Song, or the Song of ***Bhagwan*** (God). ***Bhagvat Gita*** consists of twelve volumes. Volume ten consists of philosophy and religious and moral principles. Its style and diction are powerful and popular.

In ***Bhagvat Gita*** the dialogues between Arjuna and Krishna, are worth mentioning. These dialogues were uttered during the war between ***Pandus*** and two related families. Arjuna, a Pandu, being oppressed sought the help of Krishna, but was shrinking from war, finding his own relatives before him. Shri Krishna

proved it justified in the light of arguments and reasoning about human destiny and persuaded him to fight, after a long debate.

The teachings of Shri Krishna that are presented in ***Bhagvat Gita*** illustrate the ways and inclinations of that period. Describing the philosophy of salvation, he tells that the fountainhead of troubles is ***maya,*** the idle fancy, which can be avoided. His teachings lead to constant struggle against laziness and indolence. He considers action, attentiveness and readiness necessary for living. According to him an individual was created that he should search out the way to salvation through his actions. He discourages self-denial and ascenticism. Because of this lesson, the Hindu race came out of its inertia and became active. Krishna was considered saviour of the nation. He went on awakening the people with his teachings and sharing their pains and sorrows, raising voice against oppression and cruelty. One day, while he was sleeping under a tree in the jungle, he was hit by an arrow of a hunter and died instantly.

The main aim of Shri Krishna was to give moral education and to spread virtue. He has presented the best moral principles and human psychology in its depth. He repeatedly insisted upon achieving knowledge and insight. He taught that one must get rid of ignorance in any case. In this regard he mentioned three ways: of action, of love and of service, any one of which may lead to salvation.

Shri Krishna considers the Divine Being as Eternal having neither beginning nor end. He is the Sustainer of the whole universe. ***Bhagvat Gita*** tells us: "I abide in the hearts of all, with me end all doubts, I am the embodiment of all learnings. This world is mortal and the spirit is immortal. Different from and above the two, is God who is Immortal. Only he sustains and commands the universe." In connection with spiritual teaching, three different stages of self-control have been mentioned which

should be crossed in order to attain a spiritual position. They are: stage one, right action; stage two, knowledge, observation, and austerity; and stage three, the worship that unites the creature with the Creator.

Shri Krishna divides actions in three sections and describes their importance separately. He does not consider love as imaginative only but considers it as a positive expression of human nature in which the social duties and intellectual demands have been provided for.

Shri Krishna does not give any importance to caste system with regard to true love. He enjoins the worship of one God. In his opinion true love means to perform one's duties deligently. God does not stand in need of worship of any kind.

In the teachings of Shri Krishna, on the one hand we get a high moral concept of humanitarianism but, on the other hand we do not find them free from the concept of caste distinction. He deems it imperative for everyone to belong to one caste or the other. It is also important to note that he asserts himself to be the creator of all gods, human beings and the universe.

Before the birth of Shri Krishna the condition of India was deplorable. Common people indulged in the life of lust and sin. Ignorance and wrong doing prevailed all around. In such times Shri Krishna reformed the Hindu society. He gave them religious, moral, spiritual and social education through ***Bhagvat Gita*** and showed the people the way to salvation. Human beings according to him, consider the little things of the world of appearance as real and go about puzzled and perplexed out of their love and suffer all sorts of shocks and pains because of that.

EXERCISE

1. Where was Shri Krishna born?
2. How was he saved from the cruel Rajah?
3. What is explained in ***Bhagvat Gita***?
4. What was the state of Hindu society when Shri Krishna was born?
5. What is the importance of Shri Krishna's teachings?
6. In which three sections has Shri Krishna divided human action?
7. What is the meaning of true love in his view?

GURU NANAK

Guru Nanak was born in 1469 A.D. at village Talvandi (Nankana Sahib) in district Shaikhupura near Lahore. His father's name was Mehta Kaloochand Khatri, a Hindu. Although the economic condition of their family was not good, his father took pains to get him educated. He first learnt Hindi and then Persian from Mulla Qutbuddin. He had learnt many languages by the time he was nine. But he used to spend more time in meditation than in his studies. When he grew, he married a Hindu girl. He had two sons and one daughter.

When his interest in thinking and meditation increased, he quit his employment and became a ***guru***, at the age of thirty. He left his wife and children and set out for pilgrimage of the holy places in India. He lived in the company of the ***Sufis*** and ***Sadhus*** and learned spiritual practices from them. The company of the ***Sufis*** of the Punjab in particular exalted his spiritual level.

Guru Nanak was popular both among Hindus and Muslims. All respected him greatly. Some people think that Guru Nanak borrowed his main principles from Islam. Anyway, he never opposed Islam and always preached peace and fraternity.

Guru Nanak was the founder of Sikh sect. He learnt a lot from a Muslim scholar Pir Sayyid Mir Hasan Saheb. Many secrets of knowledge were revealed to him in his company. Because of his interest in meditation and contemplation, he visited many places. During this period, he kept on visiting the Punjab. He spent the last fifteen years of his life in Kartarpur which was famous for Sikh population. It was here that he used

to teach his disciples alongwith his family members.

The teachings of Guru Nanak are collected in the ***Garanth Sahib,*** the great book. This book is the fountainhead of religious, cultural, and social laws of Sikhs. It is highly revered and is kept in ***Gurdvaras***, the Sikh temple. It includes the ***bhajans***, hymns of old Gurus and poems of Ramanand and Kabir also. In fact, it is a collection of prayers and counsels. Guru Nanak died in 1539 A.D.

Besides Islamic teachings, Guru Nanak also followed the Hindu belief, in particular, ***maya*** and appearance, and ***nirvana,*** the salvation. We find the affirmation of oneness of God and of the Day of Judgement in his teachings. In his view, the world is only a mirage having no concrete reality. One should strive to achieve the nearness to God. This is only possible when one loves Him sincerely, and fears Him. It is God who creates and kills. He is the Glorious. Every one can reach Him. Therefore we should reach Him with love and true devotion. God does not need any religious rituals. Guru Nanak has repeatedly emphasized that God is One and His name is Truth. He is the Creator. The ***Guru*** has also presented the notion of man's intention and will in a clear way. In his view one will never go to heaven by just verbal assertion of truth. He gives importance to action. He has bitterly opposed the caste discrimination, weakness of beliefs and superstitious ritual.

The followers of Guru Nanak maintain their identity. In many ways they follow their own way of life as distinguished from Hindu society. They observe their traditions strictly. Their courtesy, and their strict adherence to religion are the positive qualities that give them a respectable place in the history of South Asian civilization.

Their religion emphasizes equality and fraternity. They pay more attention to morality. Even today they consider (the

long-grown) hair, the comb, the undergarment, the (Sikh) bangle and ***Kirpan*** (a daggar) as their identity.

EXERCISE

(A) 1. Where was Guru Nanak born?

2. What type of writings does ***Garanth Sahib*** contain?

3. What are Guru Nanak's teachings about caste system and idolatory.

4. What are Nanak's teachings about oneness of God?

(B) Read the following sentences carefully and write True or False for each:

1. Guru Nanak was born at Talvandi.

2. When his interest in meditation and contemplation increased, he quit his employment and became a Guru at the age of 50.

3. Guru Nanak was not popular among Hindus and Muslims.

4. Guru Nanak was the founder of Sikh sect.

The Clay Lamp

At dusk, an old lady brought from her home
A clay lamp and lit it on the road side
So that the pedestrians and strangers may not tumble in the dark
So that the path is made comfortable for all big and small.
This clay lamp is better than those chandeliers
Whose light can only brighten the mansions
If you just come out of those mansions and look
You'll find darkness prevailing around
Lofty are only those minarets of light
Which guide the sailors to safety.

Khawaja Altaf Hussain Hali

EXERCISE

1. What does the poet want to explain in this poem?
2. What does the poet mean by lighting the clay lamp on the road side?
3. Write the summary of this poem in your own words.

RIGHTS AND DUTIES

There is a deep relation between rights and duties. They are interdependent. Every right has a duty attached to it. In fact, rights and duties are the two aspects of men's life. One can not be imagined without the other. Our right in the society becomes the duty of someone else and someone's right becomes our duty.

Rights are the demands of a citizen that are recognized by the government and it is the responsibility of the state to fulfil them. According to Laski, rights are those conditions of social life without which no one can develop his own personality.

Rights have come into existence for the welfare of human life. The natural human talents can not be realized without them.

There are generally two kinds of rights:

i) MORAL RIGHTS.

ii) LEGAL RIGHTS.

i) MORAL RIGHTS:

Moral Rights are the ones that are based on the moral values prevailing in an organized society but the government has no influence over them. The people who observe moral values are respected in the society, while those that violate them are not regarded as good citizens. Neither a government gives assurance of these rights nor any punishment can be given under the country's law on their violation. For example, it is the duty of the children to look after their parents when they grow old. It is the right of the parents to be so treated. But if the children do not fulfil this duty, government can not do anything to them. The members

of the society, however, will look down upon them and it is because of this social pressure that it becomes difficult to violate them.

ii) THE LEGAL RIGHTS

Legal Rights are the ones recognized and imposed by the state. Laws are made to protect and assure the citizens. Those who violate these laws can be sued in the court of law. It is the right of a government to force the people to observe them. No individual can violate the legal rights of the others. It is because of supremacy of these rights that there remains peace and tranquility in a state and the people live contented and peacefully.

There are two kinds of legal rights:

(a) Civil Rights.

(b) Political Rights

Civil Rights

The Civil Rights pertain to daily life. Their existence is necessary for civilized social life. Right of life, right of property, right of family, right of contract etc. are some of its examples.

Right of life is the basic right of everybody. It is, therefore, the duty of a government to protect the life of everybody. A person has no right to end his own life. Similarly, he has no right to deprive someone else of his life. It means that every individual possesses the right of life but at the same time, it is also his duty to protect the life of others.

The right of property means that every individual has right to purchase or sale a property at his own will and completely benefit from it. It is the duty of the government to protect the property of the citizens. However it has the right to tax the

property of the citizens and even to confiscate it if there is any legal justification.

The right of family includes the right to marriage, heredity, rearing children, etc. Family occupies the fundamental position in a society and the state law recognizes these rights of family.

Political Rights:

Political Rights are those whereby a citizen can participate in the state activities. It is by virtue of this right that people get chance to vote for or contest an election or to criticize positively the actions of the government. These rights are essential for the success of democratic system of government.

Both the civil rights and political rights are patronized by the government and the government acts as protector and surety to them. Civil rights are enjoyed by both the citizens and the aliens. However political rights are enjoyed by the citizens only. Some restrictions and responsibilities are also imposed in return for the rights that are given to the citizens. These responsibilities are called the duties of the citizens. No individual can become a good citizen unless he fulfils his duties well.

There are four main kinds of duties:-

1. Personal Duties.
2. The Duties to Fellow Citizens.
3. The Duties to the State
4. The Duties to Humanity.

Personal Duties:

It is the duty of every citizen to exercise his rights fully so that he may bring to light his talents and may benefit from them with courage and firmness.

The Duties to Fellow Citizens:

It is the duty of every citizen to honour the rights of others. When a society confers the rights, it also imposes certain duties. These duties are used for the welfare of the society.

The Duties to State:

It is the duty of every citizen to abide by the law. It is through the law that the society is integrated. If the violation of the law is not punished, the law would not be respected any more and this will result into chaos and anarchy. It is also included in the duties to the state that every citizen should pay the taxes regularly. As it is the right of every citizen to vote, so is his duty to use it correctly. Loyalty to the state, its defence and stability are also among the duties of a citizen. It is important for every citizen to prefer national interest and integrity over personal interests.

The Duties to Humanity:

By the rights of humanity, it is meant to consider the human interests above colour, race, territory, or language.

In fact, like the rights, there is also a list of duties. One comes near to the moral objective by observing these duties. Among these duties, the rights and duties of parents, children spouses, relatives and neighbourers are included. As it is described earlier, the rights of one group are called the duties of the other. Rights can be recognized only when someone else performs them as duties. The rights of parents, include their love, respect, obedience, service and in case of their demise, gentle behaviour with their relatives and friends.

The rights of children include their better rearing, education, love, and in case of having more than one child equal treatment to all and arrangement of their livelihood after the completion of their education and appropriate arrangement for their marriage.

The rights of husband include the protection of his honour and property, his obedience with pleasure, proper care and training of the children and polite dealing with his relatives. It is the duty of the wife to fulfil all these rights.

The rights of the wife include a kind and loving attitude of the husband and fulfilment of her needs within his reach.

The rights and duties of relatives include behaving with one another with the sentiments of goodness and well-wishing and to be ready to help one another financially, especially the poor and the orphan.

The rights of neighbours include asking about their welfare, sharing their sorrows and happinesses, sending them presents and fulfilling their needs according to one's ability.

If you think a bit, it is not difficult to conclude that society gets stabilised only through the performance of these duties.

The duties of all these social institutions are individual as well as collective in nature. Individual in the sense that every institution performs its duties within its limited range. Thus, every institution is different from the other institution. That is, a school imparts education, the state is responsible for protection, the mosque is a place of worship and so are the duties of the families. Besides these, there are also some collective duties for some institutions.

The sense of duty can be developed gradually among the students: first, at the family level the parents and other family members influence them, the neighbourhood trains them about rights and duties in a particular way, and finally, at the school they get complete social and moral training alongwith education. In this way, the sense of understanding and performance of rights and duties can be developed among them.

EXERCISE

1. What is the mutual relation between rights and duties?
2. What is meant by moral rights?
3. How do the legal rights protect us?
4. What is the difference between civil and political rights?
5. What are the kinds of duties?
6. How can the sense of performance of rights and duties be created among the students?

SOCIAL INSTITUTIONS

Society comprises individuals. Social institutions in particular, family, neighbourhood and school, play an active role in training the individuals.

The social institutions are the organised sources of fulfilment of the needs of the individuals that function within the limits of the prevailing principles and laws. Every institutions has an assigned function which may however, be extended in certain circumstances. These institutions are there from ancient times and occupy a fundamental place in the development and progress of society. These institutions are not the result of somebody's efforts but have come into being automatically for satisfaction of the needs that arise out of the circumstances under which the individuals pass their lives. In the view of H.E. Barnes, a famous Sociologist, social institutions are social structures and parts whereby a human society satisfies different human needs.

As mentioned above, the institutions that play significant role in the character building are: family, neighbourhood and school. They are described below in detail.

FAMILY:

Family is the oldest social training institution existing in every society in one form or the other. The word family is used in both narrow and broad senses. In the narrow sense it means husband, wife and children, while in the broader sense it includes all the members related to one another by blood. This is a kind of group or organization that comes into being through

marriage. It has two driving forces: economic needs, the desire and love for children. Family is the name of the institution that consists of a husband, a wife and children. The family life is like a little world where the pleasant relations of a husband and wife not only make their life an example of heaven but leave positive and desirable influence over the children. This institution not only functions to generate the race but provides training to an individual in his early life. A child gets attached to its right from the moment of birth and acquires from here his thoughts, behaviour, moral concepts and religion, knows his culture and civilization. It is the family that is the prime source of an individual's mental development, moral guidance and religious education. The role of the parents is most important in the family. It is they who shape the total personality of the child. Their forbidding the children from bad things and rewarding them for good things teach them the difference between good and evil whereby a child grows up to be a useful citizen. One of the reasons of the chaos and confusion among the new generation is the negligence of the parents in the upbringing of their children. Whatever the causes of this confusion, it is very important today that the parents give proper attention to their children who not only need money but also desire true love and kind attitude.

If we want to develop patriotism and national sense in our children we will have to arrange for it during the primary training which can not be done better than by the parents. Only then can we get patriots and country-loving citizens who will be used to mutual understanding, pleasant behaviour and mutual co-operation besides being well behaved and bearing good moral character.

NEIGHBOURHOOD:

Neighbourhood is an important social institution that plays a significant role in character building. One who lives near

someone's house is called a neighbour. No distinction is made among the neighbours on the basis of colour, race or faith.

When a child reaches an age that he should go to the people other than his house, then neighbourhood is the institution where he spends his time among his age mates and learns their ways.

To keep the atmosphere of neighbourhood pleasant, it is necessary to respect the rights of the neighbour as one would respect his own. In every religion of the world, the neighbours have been given the right of well-wishing and polite behaviour.

As a social institution, the management of neighbourhood is as important as that of the house. In it, such arrangements are necessary whereby the qualities of collective consciousness and group organization may be developed. Through it we can know each other and benefit from the abilities of one another. The sentiments of sympathy and love develop by sitting together. People can thus understand one another well and share their sorrows and joys. As a social institution, the neighbourhood has the position where people occasionally share their meals, visit the sick, condole the deaths and congratulate each other on happy occasions. In short, we should perform all the social duties that are necessary for mutual co-operation. Thus, a society improves and flourishes.

SCHOOLS:

School is an important social institution that functions to teach knowledge and to spread it. School has an important position in the history of nations. In the beginning, it did not function in any formal shape except that of a church, a mosque or a temple which were used for this purpose. Afterwards, it was organized formally. This is the place where the children are given physical and mental training. Being still raw, the child's mind accepts everything. Therefore, it will not be wrong to say that elementary education has the fundamental role to play in making or marring a nation. Keeping this in view, it is necessary

to design the elementary curriculum is accordance with the national ideology and moral values so that a child may come out as a talented and patriot youth after he completes his education. School is the place for primary education that can so illuminate the minds of the pupils with the light of knowledge in a way that would polish up their ability to think. According to Professor Ross, a famous educationist, education is a process that puts to use a child's mental abilities, qualities, and hidden talents in practical life morally, physically and socially. A school broadens the character of a pupil so that he may use his abilities by adjusting himself with his environment. In the first stage, a child accepts the complete influence of his teachers and other related persons. In the next stage when a youth marches forward he comes across a rather wider brotherhood. In this stage, the child's mind contains some of the elementary influences but he crosses out the first stage of morality and behaviour. In this state, he joins an organization where there is no discrimination of colour or race, rich or poor, high or low, black or white. All share the sentiments of love and meet at equal footing. Thereafter comes the turn of higher stages of education. They have their own value but it is the primary schools that introduce the minds of the children with wide areas of knowledge.

Among the duties of the educational institutions, their foremost responsibility is to increase the knowledge of the children according to their age and ability. The next responsibility is their character building which comes under the heading of training and is very important. The third responsibility is that they should transmit from generation to generation the culture that has reached us through books. The fourth responsibility is an effort to develop among the students technical skill according to their level of understanding. It is this type of education that enables the child to grow up to shoulder his professional responsibilities in future. Thus, he can play a better and effective role in the society.

EXERCISE

1. How did society come into being?
2. What are the important social institutions?
3. What is meant by character building?
4. What is the need of family?
5. What is the role of parents in the family?
6. On what grounds can we say that the neighbourhood is an important social institution?
7. What are the rights of neighbours?
8. What is the importance of school in the history of the nations?
9. How does school widen the character of student?
10. What are the duties of educational institutions?

RESPECT FOR LAW

Law is the sum total of the principle and rules that determine the life-style of the people living within a state so that the collective life of the individuals becomes peaceful and well off. No society can exist without rules. The laws are all inclusive so far as its authority is concerned. It is imposed by the state on all the citizens without any distinction of colour, race or religion.

It is the duty of a good citizen to respect the law. For, the laws are made for his own protection and benefit. By breaking the laws, one not only harm himself but also the whole society is effected.

In olden times, when people used to lead very simple life, their disputes were settled in the light of the customs, traditions, religion and the opinion of the people. This system continued for long till the customs and traditions got the status of law. Even today, they have a great influence on social decisions. In any society, justice can not prevail without law.

Law and morality are very closely related with each other. Every age has aimed at making good citizens. Although the scope of ethics is wider, for, it includes every matter that is right and useful, but the law commands about the actions that lead to punishment if not performed. While ethics covers the whole of human life, law only takes into account to apparent consequences of action. The hidden thoughts and desires of man are also included in ethics besides his external behaviour. For example, it is in the jurisdiction of law to prevent theft and murder and to punish accordingly if one commits the crime. But ethics not only insists on prevention of crime but condemns even a criminal thought.

Law is necessary for an organized and civilized life in the society. Justice can not be established without it. If the law is not respected and broken frequently people will feel dissatisfied and

will be afraid about the protection of their life, honour and property. It is, therefore, necessary for every person to respect the law so that everyone gets protection and justice.

Morality can not be ignored at the time of legislation. It will not be wrong to say that when moral values spread and get established, they get legal shape.

It is an important responsibility of the state to establish law and order in the country and provide the people protection of their life and property. Collective justice has important position in the society. It means that all the citizens should have an equal status in the eyes of the law. In no case should some one be permitted to break the law, usurp some one's right on the basis of his status. Law should be the same for all. Its breach should be a punishable crime.

The true spirit of the respect of law can be developed when all the social classes of the state are treated equally. There should be no one above the law. All should be equal in the eyes of law whether they are rich or poor, officers or sub-ordinates, and the law enforcing agencies must not regard the power or influence of any one.

Unless the respect for law is established in a country the people can neither enjoy their rights nor can they lead their social life happily.

EXERCISE

1. What is meant by law?
2. What are the duties of a good citizen regarding law?
3. What is the relation of moral values with law?
4. What role does the law play in connection with maintenance of law and order?
5. When is the true spirit of the respect of law developed?

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